

# REVIEWS

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GUTGARTS, ANNA. *FRANKISH JERUSALEM: THE TRANSFORMATION OF A MEDIEVAL CITY IN THE LATIN EAST*. CAMBRIDGE: CAMBRIDGE UNIV. PRESS, 2024, 277 PP. ISBN: 978-1-00941-832-4.

Anna Gutgarts dedicates her book to the memory of Ronnie Ellenblum, a distinguished Israeli scholar and author of the seminal *Frankish Rural Settlement in the Latin Kingdom of Jerusalem*. Her research draws extensively on the rich scholarly output of Ellenblum, to whom Iris Shagrir, Benjamin Kedar and Joshua Prawer should be added. Thus, Gutgarts' study on twelfth-century Jerusalem is situated in the academic context of Israeli Crusader historians who focus on economic, social, cultural and environmental issues in a history of the Middle East in the Crusader era. It is worth mentioning that Gutgarts collaborated with Jonathan Riley-Smith in the "Revised Regesta" project, which resulted in the creation of a searchable database of charters, letters and other documents from the Latin East (1099–1291). This activity, as Gutgarts points out, has had a profound influence on her research path.

The monograph reviewed here is the result of a long research pathway that, as she explicitly states, lasted thirteen years. The main aim of the book was to outline the course of Jerusalem's development focusing on a cityscape in itself. Gutgarts places documents at the centre of her study. She finds that documents issued to institutions and people located in Jerusalem and its hinterland provide a picture of everyday life in the Holy City. According to Gutgarts, the practices of everyday life constitute an understudied and overlooked subject that deserves scholarly attention.

Gutgarts' thorough study of the documents provides many original insights into the history of Jerusalem under Frankish rule. This is not to say that documents relating to Latin Jerusalem were not already a source material for Crusader historians. She cites at many points publications of Hans Eberhard Mayer, the author of a plethora of studies on documentary sources from the Latin East, but until now there has been no comprehensive study of an entire corpus of charters relating to Frankish Jerusalem. Crucially, Anna Gutgarts has created a new database of singular transactions, i.e. "any instance in which properties or rights were transferred from one party to another (or reaffirmed existing rights/ ownership)" (p. 37). Thus, there may be more than one transaction in a single document, which may simultaneously contain a confirmation of ownership and a new grant of property. Particularly useful was the decision to make this new database available to other scholars as an online resource ([cambridge.org/gutgarts](http://cambridge.org/gutgarts)).

The monograph consists of an introduction, five chapters, an appendix with a map of the places mentioned in the text, a bibliography and an index. In the first chapter, the author examines the methodological background and provides a full description and clarification of the database created for this study. In the second chapter, she outlines the stages of transformation that took place in Frankish Jerusalem in the twelfth century. By analysing the corpus of transactions, Gutgarts is able to challenge some earlier opinions, such as that of Jerusalem as a city divided into religious-ethnic zones. On the contrary, she finds that there was no Latin quarter in the so-called "Patriarchal Quarter" (the northwestern part of the city containing the Church of the Holy Sepulchre), and that the cityscape of Jerusalem was rather mixed in terms of religious or ethnic identity. In the third chapter, she focuses on the Jerusalem hinterland, which she defines as a rural area located 20–25 kilometres from the city. Here she follows in the footsteps of Ronnie Ellenblum in exploring the development of the rural area in the Latin Kingdom of Jerusalem. Contrary to Joshua Prawer's view that Frankish settlement was concentrated only in the cities, she presents research on the involvement of Frankish institutions (mainly the Holy Sepulchre) and ruling circles in the development of the rural area around Jerusalem. The fourth chapter focuses on the uniqueness of the social composition of the Holy City, highlighting the interesting question of the relationship between the citizens of the city and the Chapter of the Holy Sepulchre. This theme is continued in the fifth and final chapter, which focuses on the transformation of social structures in the second half of the twelfth century, when the primacy of the Latin Patriarch in the municipal sphere was challenged by the development of civilian urban leadership.

There should be no doubt that Gutgart's monograph on Frankish Jerusalem will be a basic reference point in the field of Crusader studies. The book is so rich in new insights that it

deserves to be regarded as one of the most important scholarly achievements in the field. Making the new database available to other scholars is an important contribution to scholarship and is sure to stimulate new research projects around the world.

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